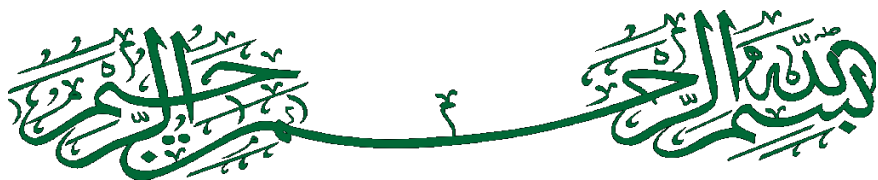


Contents

Translator's Foreword	1
PROHIBITION OF WOMEN ATTENDING GATHERINGS AND LECTURES.....	1
SOLUTION - THOSE LECTURES WOMEN CAN ATTEND	24
THE ISLAAMIC GARB FOR WOMEN APPENDIX 1	28
THE RAG APPENDIX 2	30
GIRLS' MADRASAHS APPENDIX 3	32
THE FEMALE VOICE.....	35
SOME AHAADEETH ON PURDAH.....	38



نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِ اللَّهِ سَيِّدِنَا مُحَمَّدٍ خَتَمِ النَّبِيِّينَ

Translator's Foreword

All praises are due to ALLAAH Ta'aalaa Lord of the Universe and choicest of Blessings and Peace upon the Greatest of all creation, Hadhrat Muhammad Mustafaa (Sallallaahu 'Alayhi Wasallam).

As the day of Qiyaamah slowly dawns upon us, the trials and tribulations prophesied by Nabee (Sallallaahu 'Alayhi Wasallam) are manifesting themselves. One such sign of Qiyaamah is that immorality and will become rife. Nabee (Sallallaahu 'Alayhi Wasallam) said that such a time will dawn on mankind when a man will fornicate with his mother. Open any daily newspaper observe for yourselves, that such obscene acts and even worse than that have become the norm of our society.

The Prohibition of Women Attending Gatherings and Public Lectures

For a true Muslim, hope of salvation lies in holding fast to the injunctions of ALLAAH Ta'aalaa as illustrated to us by His beloved Nabee (Sallallaahu 'Alayhi Wasallam).

The Qur-aan Shareef was best understood and implemented by Rasoolullaah (Sallallaahu 'Alayhi Wasallam). The Ahaadeeth (sayings and actions of Rasoolullaah (Sallallaahu 'Alayhi Wasallam)) were best understood and implemented by the Sahaabah (radhiyallaahu 'anhum). Similarly, the teachings of the Sahaabah (radhiyallaahu 'anhum) were best understood by their students (Tabi'een, Tab-e-Tabi'een and the illustrious 'Ulamaa (rahmatullaahi 'alayhim ajma'een)).

The kitaab in your hands, is a translation of an Urdu kitaab written by Hadhrat Mufti Kifaayatullaah Saheb (rahmatullaahi 'alayh), who is a renowned 'Aalim of recent times. It is replete with references from the Qur-aan Shareef, Ahaadeeth and reliable, authentic Islaamic Jurisprudence kitaabs, written by notable 'Ulamaa, who lived in eras much closer to Nabee (Sallallaahu 'Alayhi Wasallam) than our own. Hence, it is a valuable and authentic reference kitaab for anyone seeking guidance.

This kitaab deals with a relevant issue, which is presently a subject under considerable discussion --- **THE PURDAH (CONCEALMENT) OF MUSLIM WOMEN**. More specifically it deals with the issue of **THE PROHIBITION OF WOMEN ATTENDING GATHERINGS AND LECTURES**.

The Prohibition of Women Attending Gatherings and Public Lectures

This aspect of our beautiful Deen is sadly neglected by Muslims.

Unfortunately many of our ‘Ulamaa too are guilty of neglecting this highest form of Purdah which has been adequately explained in this kitaab. It must be borne in mind that any person, who disputes the Concept of Purdah as being part of the Deen, falls out of the fold of Islaam.

Presently, in our country, there is only a handful of true ‘Ulamaa-e-Haqq, who uphold and openly proclaim the True Deen-ul-Islaam, in its Pristine Purity. One of the aims of such translations is to make the Muslim public aware that the Pure Islaam, as staunchly upheld by the ‘Ulamaa-e-Haqq in our country, is not attributable to their ‘conservative’ views, but rather it is in actual fact the True Deen-ul-Islaam, which all our pious predecessors upheld. One should bear in mind that our Deen is a clear, straight way of life, which has neither doubts nor expedient loopholes. True success lies only in following the path chalked out by Rasoolullaah (Sallallaahu ‘Alayhi Wasallam), His Sahaabah (radhiyallaahu ‘anhum) and the Salf-e-Saaliheen (illustrious predecessors). To what extent will the fence-sitting ‘Ulamaa and others make the Deen of Islaam flexible...? Adopting the ways of the unbelievers and infidels (jews, christians, idol-worshippers) will only invite ALLAAH Ta’aalaa’s Wrath, punishment and great misfortune.

The Prohibition of Women Attending Gatherings and Public Lectures

This facet of Deen, viz., Purdah, is just as straightforward and explicit in the Sharee'ah as are all other facets. We should neither endeavour to find 'loopholes' nor bend the rules of Purdah so as to suit our own nefarious ends.

Those who harbour any doubt should consult the 'Ulamaa-e-Haqq and read reliable Islaamic literature to dissipate such doubts. ALLAAH Ta'aalaa says in the Qur-aan Shareef, on numerous occasions, that the Believers must adopt Taqwaa (true piety). No Muslim should be ashamed of being labelled a 'fundamentalist' or 'conservative'. These are mere titles designed to make a Muslim feel ashamed of holding fast to his Deen. One poet correctly mentions that there is only one ALLAAH Ta'aalaa, one Nabee (Sallallaahu 'Alayhi Wasallam) and one Qur-aan Shareef, yet mankind have gone astray. In-shaa-ALLAAH, we have hope in ALLAAH Ta'aalaa that HE in HIS Infinite Mercy will give us strength, ability and guidance to produce many more such kitaabs, wherein the Deen of Islaam will be portrayed in its Pristine Purity. Also, we fervently make du'aa that ALLAAH Ta'aalaa use this and all other such authentic works to stem and override the forces of baatil (falsehood) which are presently operating and masquerading under the guise of Islaam all over the world.

May ALLAAH Ta'aalaa accept this humble effort and make this kitaab a means of our salvation in the Aakhirah. Aameen.

Zul Hijjah 1418March/April 1998

PROHIBITION OF WOMEN ATTENDING GATHERINGS AND LECTURES

- Question 1** What ruling do the ‘Ulamaa-e-Deen (Scholars of Religion) give regarding women attending Lecture gatherings. Is it permissible or not..?
- Question 2** If on such occasions special arrangements are made for women, where there is Purdah and it is separate —then will such a condition affect the ruling of permissibility or not..?
- Question 3** And does the husband have a right to prevent the wife from attending such gatherings or not..?

Answer to Question 1

The Fuqahaa (Islaamic jurists) have ruled on the prohibition of women attending Jamaa’at Salaat, ‘Eid Salaat and from attending Lecture gatherings. And the Books of Fiqh (Islaamic Jurisprudence) clearly state that for women to attend Lecture gatherings

The Prohibition of Women Attending Gatherings and Public Lectures

and Salaat with Jamaa'at and 'Eid Salaat is Makrooh-e-Tahreemi — and this is close to Haraam.

And the proof of this ruling is the following Hadeeth narrated by Hadhrat 'Aaeeshah (radhiyallaahu 'anhaa) which appears in Bukhaari Shareef:

“Hadhrat 'Aaeeshah (radhiyallaahu 'anhaa) is reported to have said that had the actions perpetrated by the women of today been prevalent during the time of Rasoolullaah (Sallallaahu 'alayhi Wasallam) then he most certainly would have prevented them (women) from the Masjid, just as the women of Banee Israaeel were prevented.”

The narrator of this Hadeeth further states,

“I asked Hadhrat Umrah (radhiyallaahu 'anhaa) if they (women of Banee Israaeel) were prevented from attending the Masaajid..?”

She replied, “Yes.”

(Bukhaari)

From this Hadeeth it is quite clear that during the era of the Sahaabah (radhiyallaahu 'anhum) the condition of the women reached such a state that their emergence from their homes and their attending the Masjid for Salaat was a cause of Fitnah (mischief/trial).

The Prohibition of Women Attending Gatherings and Public Lectures

Hadhrat ‘Aaeeshah (radhiyallaahu ‘anhaa) and other prominent Sahaabah (radhiyallaahu ‘anhum) prevented women from attending the Jamaa’at Salaat.

‘Allaamah ‘Aini (rahmatullaahi ‘alayh) states in his kitaab, “Umdatul Qaari”, which is a commentary of the Saheeh Bukhaari — regarding that Hadeeth in which is mentioned that women used to attend the ‘Eid Salaat during the lifetime of Rasoolullaah (Sallallaahu ‘Alayhi Wasallam),

“The ‘Ulamaa have stated that the women during the lifetime of Rasoolullaah (Sallallaahu ‘Alayhi Wasallam) used to attend ‘Eid Salaat because that was an era wherein there was goodness and blessings and there was no fear of Fitnah. However, in these times a woman is most certainly not allowed to attend. It is for this reason that Hadhrat ‘Aaeeshah (radhiyallaahu ‘anhaa) said that ‘had Nabee (Sallallaahu ‘Alayhi Wasallam) seen the condition of the women of today he would most surely have prevented then: from attending the Masjid, just as the women of Banee Israaeel were prevented.’ This statement of Hadhrat ‘Aaeeshah (radhiyallaahu ‘anhaa) was not long after the demise of Rasoolullaah (Sallallaahu ‘Alayhi Wasallam). However, today — we seek protection in ALLAAH

The Prohibition of Women Attending Gatherings and Public Lectures

— consent can never be given for the emergence of women (from their homes) for either ‘Eid or other Salaats.” (‘Aini — Sharah Bukhaari)

Since ‘Allaamah ‘Aini (rahmatullaahi ‘alayh) mentions that in his era the condition of women had deteriorated to such a level, then ALLAAH Ta’aalaa save us, in our era (which is the 15th century (Islaamic Lunar) the condition of women is beyond description..!

‘Allaamah ‘Aini (rahmatullaahi ‘alayh) states in another place: in his kitaab, “Umdatul Qaari”,

“The ruling of our companions is that which the author of Bada’i (name of kitaab) has stated - whereupon there is a consensus of opinion that a woman cannot attend ‘Eid or Jumu’ah Salaat — in fact she is prohibited from attending any/all Salaat. This ruling is based on the Aayat of the Qur-aan (regarding women) - ‘And remain steadfast (glued) to your homes.’ The emergence of women from their homes is a cause of Fitnah.”

(‘Aini and Bada’i Page 275, Vol 1)

It is further stated in Bada’i,

“Women are not allowed to attend Salaat with Jamaa’at —the proof is in that narration of Hadhrat ‘Umar

The Prohibition of Women Attending Gatherings and Public Lectures

(radhiyallaahu ‘anhu) wherein he prohibited women from emerging from their homes.

The prohibition was for the reason that their emergence is a cause of Fitnah — and Fitnah is Haraam — so that thing which leads to Fitnah also becomes Haraam.

(Bada’i page 157, Vol 1)

It is stated in Fataawaa-e-Hind (known as Fataawaa-e-Aalamgiri),

*“The Fatwaa (ruling) of these times is that it is **impermissible** for women to attend any Salaat — because this is an era of social decay and mischief (Fitnah and Fasaad).”*

(Fataawaa Aalamgiri Page 93, Vol 1)

It is stated in the kitaab, Bada’i,

“The Shar’ee ruling regarding women is that women are placed in the service of their husbands, and they are (according to Sharee’ah) prevented from attending the gatherings of men, because the emergence of women from the home is a means of Fitnah, and it is for this reason that there is no Jamaa’at or Jumu’ah Salaat for them.”

(Bada’i, Page 258, Vol 1)

From the foregoing texts, it is ascertained that for women to attend the five daily Salaat,

The Prohibition of Women Attending Gatherings and Public Lectures

‘Eid- Salaat and Jumu’ah Salaat is **Makrooh-e-Tahreemi** and their emergence from their homes is a means of Fitnah. This prohibition was sanctioned by Hadhrat Umar, Hadhrat ‘Aaeeshah, ‘Urwah bin Zubair, Qaasim, Yahyaa bin Sa’eed Ansaari (radhiyallaahu ‘anhum), Imaam Maalik and Imaam Aboo Yusuf (rahmatullaahi ‘alayhim). The ‘Ulamaa have reached a consensus of opinion on this matter (that women should not leave their homes). This is clear from the texts of ‘Aini and Bada’i.

Notwithstanding the fact that during the era of Nabee (Sallallaahu ‘Alayhi Wasallam) women used to attend the five daily Salaat (in the Masjid) and the ‘Eid and Jumu’ah Salaats, and these Salaats with Jamaa’at are compulsory congregations and they are from amongst the characteristic features (Shi’aar) of Islaam, but due to the difference of eras and the changing of conditions, the - Sahaabah-e-Kiraam (radhiyallaahu ‘anhum) and the great and learned ‘Ulamaa (Rahmatullaahi ‘alayhim) of Islaam have ruled on the prohibition of women attending even these gatherings. The ‘Ulamaa have ruled by consensus that it is Makrooh-e-Tahreemi for women to attend Salaat in Jamaa’at, and from this, every intelligent person will understand that if this is the ruling regarding the Compulsory gatherings (Jamaa’at Salaat) then there is no way that gatherings of lectures, etc can ever be permissible.

The Prohibition of Women Attending Gatherings and Public Lectures

Firstly, nowadays most lecture gatherings are such that, let alone women, it is not even permissible for men to attend them, because most speakers/lecturers' who are regarded as Maulvis, have looked through a couple of Islaamic reference books and have become orators. Then in their lectures, besides a few stories, some half-true narrations and fabricated tales, there is nothing else. It is not permissible for anyone to attend these types of lectures.

Then again some speakers are not even Maulvis, but because their means of livelihood is to give bayaans (lectures) and to please the masses is their object, so for their benefit they suffice their lectures upon generally accepted topics. They terminate their lectures on some stories in order to satisfy the listeners. To add some 'spice' to their talk they add a few incidents regarding the Auliyyaa-e-Kiraam (pious predecessors). They relate a few concocted narrations, thereby displaying their stupidity and incompetence. It is not beneficial to attend talks of such "Maulvis", and it is not permissible for men or women to attend these lecture programmes.

Now there remain a few 'Ulamaa, who in the true sense are learned men imbued with knowledge. Their object in giving lectures is the dissemination, teaching, propagating and spreading of the Deen. Their object is not to attain the dunyaa (worldly benefits). Their talks are free from nonsensical stories, half-true narrations etc.

It is Jaaiz (permissible) for men to attend such talks, not women, because, since it is not permissible for women to attend the Masjid for Salaat then all the more it is not permissible for them to attend a lecture, (albeit a good talk). The religious Jurists have explicitly ruled on this.

Numerous reliable rulings (Fataawaa) regarding this matter are clearly mentioned and available. A few are mentioned hereunder for the appeasement of the reader,

*“And women should not attend the Jamaa’at (Salaat), taking into consideration the Aayat of the Qur-aan — ‘And remain steadfast (glued) to your homes,’ and the Hadeeth of Rasoolullaah (Sallallaahu ‘Alayhi Wasallam) that the Salaat of a woman in the innermost corner of her house is better than that Salaat of hers in the courtyard of the house, and her Salaat in the courtyard of her house is better than her Salaat in the Masjid, and her house is better for her than the Masjid. The author of the kitaab, “Kanzul-Daqaaiq”, has stated in the kitaab, “Kaafi”, that the Fatwaa (ruling) of this era is that it is **impermissible** for women to attend any/all Salaat (in the Masjid) because of social decay and immorality (Fasaad) being common.*

And when it is not permissible for women to attend the Masjid for Salaat, then to attend Lecture gatherings, especially the lectures of such ignorant speakers, who

The Prohibition of Women Attending Gatherings and Public Lectures

pose as ‘Ulamaa, is all the more not permissible.”

(Bahur

Ra’iq Page 380)

‘Allaamah Badruddeen ‘Aini (rahmatullaahi ‘alayh) states in “Sharah-e-Kanz”,

“Women, be they young or old are prohibited from attending the Masjid for Jamaa’at Salaat because this is an era of social decay and immorality.”

It is reported from Imaam Aboo Haneefah (rahmatullaahi ‘alayh) that it is permissible for old ladies to attend Fajr, Maghrib and ‘Eshaa Salaats. Saahibain (Imaam Aboo Yusuf and Imaam Muhammad) and the other 3 Imaams (Maalik, Shaafa’i and Ibn Hambal) (rahmatullaahi ‘alayhim) say old ladies can attend all Saint. However, the ruling of these times is that old and young women are all prohibited from attending Salaat in Jamaa’at. And the author is also of the opinion that Jumu’ah, ‘Eid and Istisqaah Salaats and Lecture gatherings are all included in this prohibition; specifically those lectures of persons posing as ‘Ulamaa whose object is to satisfy their desires and to earn worldly benefits.”

(‘Aini Sharah Kanz, Page 39)

It is stated in “Durrul Mukhtaar”,

The Prohibition of Women Attending Gatherings and Public Lectures

“It is not permissible for women to attend Salaat in congregation, whether it be Jumu’ah or ‘Eid Salaat or a Lecture, even if she is old and it is night time. This is the final ruling (regarding this Mas-alah). This ruling is given due to the present (lamentable) state of social immorality.”

(Durrul

Mukhtaar, Page 397, Vol 1)

From the texts of (major kitaabs such as) - “Bahur Ra’iq”, “Aini” Sharah of Kanzud-Daqaa’iq and “Durrul Mukhtaar” it can be clearly seen and ascertained that it is Makrooh and impermissible for women to attend gatherings of lectures — and specifically those lectures where the object (of the speaker) is to earn worldly benefits; that is if the lecturer is an ignorant person or one whose livelihood is (to lecture), then to attend such gatherings is undoubtedly impermissible. (There is no question regarding this).

For women to attend gatherings of ‘Ulamaa and good lectures is also impermissible due to this being an age of social immorality (Fitnah).

Mullah ‘Ali Qaari (rahmatullaahi ‘alayh) states in “Mirqaat” (The Sharah (commentary) of Mishkaat),

“Our beloved Nabee (Sallallaahu ‘Alayhi Wasallam) has prevented women from visiting the graves, hence, this prohibition can be used as a logical reasoning that neither old women who apply perfume or beautify

The Prohibition of Women Attending Gatherings and Public Lectures

themselves nor young women who don ordinary garb, are allowed to attend the Masaajid — because their emergence from their homes, is in itself a Fitnah.”

(Mirqaat Sharah-e-Mishkaat, Page 470, Vol 1)

From this and preceding texts, it is clearly ascertained that emergence of women from their homes, and their participation in the Jamaa'at is a sure cause of Fitnah, and the ruling of prohibition is for the prevention of this Fitnah. The visiting of graves, 'Eid, Jumu'ah and Istisqaah Salaats and Lectures are all included within the ambit of this prohibition.

This is established that young women, whether they emerge adorned or ordinarily clad, in all instances, their emergence (from their homes) is not permissible. And even though there appears to be a concession in some narrations for the emergence of old women for Fajr, Maghrib and 'Eshaa Salaats, on condition that they are not adorned in any way, but the final ruling (Muftaa Bihi) on this matter is that even they (old ladies) are not allowed to emerge from their homes; just like it is clearly proven from the texts of 'Allaamah 'Aini's (rahmatullaahi 'alayh) "*Sharah-e-Kanz*" and "*Durrul Mukhtaar*".

And if the Lecture gatherings include poems (nazams) of such a nature which appeal to the passions of people, then the ruling regarding the attendance of women at these gatherings is not such that any knowledgeable person will have any doubt or

The Prohibition of Women Attending Gatherings and Public Lectures

hesitation regarding it (i.e. its prohibition). Hadhrat Anas (radhiyallaahu ‘anhu) has reported that Nabee (Sallallaahu ‘Alayhi Wasallam) had a caravan leader (one who leads/drives the camels by singing to them); his name was Anjasha and he had a beautiful voice. Nabee (Sallallaahu ‘Alayhi Wasallam) said to him - *“Hold on (i.e. sing softly); do not break the glass.”* Hadhrat Qataadah (radhiyallaahu ‘anhu) said that by “glass” Nabee (Sallallaahu ‘Alayhi Wasallam) meant the (fragility of) women.

(Mishkaat, Page 410)

Maulana Shaykh ‘Abdul Haqq Dehlwi (rahmatullaahi ‘alayh) explains this Hadeeth saying,

“Nabee (Sallallaahu ‘Alayhi Wasallam) gave Anjasha the order to lower his voice, because Nabee (Sallallaahu ‘Alayhi Wasallam) feared that the hearts of the women (accompanying them) should not be affected (by this voice), thereby giving rise to a Fitnah, since the will-power of women is weak and their hearts are easily influenced by such things.”

(Lam'aat, Also in Footnote of Mishkaat)

From this Hadeeth we ascertain that Nabee (Sallallaahu ‘Alayhi Wasallam) prevented a person from reciting a poem in a beautiful voice, because women were also present with them and Nabee (Sallallaahu ‘Alayhi Wasallam) feared that because of the good voice some ‘evil’ thoughts may enter the hearts of the women and they may be affected by the sweet voice and this

The Prohibition of Women Attending Gatherings and Public Lectures

may lead to Fitnah. Hence, if Nabee (Sallallaahu ‘Alayhi Wasallam) had this fear, even in his own era when all were awed, influenced and aware of his Mubaarak presence, that the womenfolk may be negatively affected by a sweet voice, then what is the position of the women of today..?

Hence, similarly just like it is Haraam for men to listen to the singing of Ghair Mahram (strange) women, so too is it Haraam for women to listen to the singing of Ghair Mahram men.

It is not permissible for women to attend such gatherings where poems are recited in melodious voices and where singing takes place.

Answer to Question 2

Now this matter remains that in Lecture gatherings a special arrangement is made for women to be accommodated separately. Will it then be permissible for women to attend these gatherings or not..?

The reply is this that the emergence of women from their homes is in itself impermissible. And in this emergence, due to there being a possibility of Fitnah, most Fuqahaa (Islaamic Jurists) have given the ruling of absolute impermissibility. The reason being, that if women are allowed to emerge from their homes for Salaat with Jamaa’at or for Lectures, and they start going out of their homes, then it becomes extremely difficult to ascertain

The Prohibition of Women Attending Gatherings and Public Lectures

each time they emerge, whether they have been to the Masjid, or a Lecture or whether they went elsewhere. They can come home and give excuses of having been at the Masjid or a Lecture. Also, the Fuqahaa have given the ruling of impermissibility for women to attend Salaats with Jamaa'at, Lectures, Jumu'ah and 'Eid Salaat, because this leads to Fasaad (immorality/mischief). This is clearly ascertained from the above mentioned Ahaadeeth.

Now the matter to be seriously considered is what are the reasons of Fitnah..?

Hence, by reflection we recognise the reasons of Fitnah to be as follows,

- 1) A woman will emerge from the home with the excuse of going for Salaat or a Lecture and because of some evil influences she goes to some other place, whilst the husband, father, etc., is under the impression that she is gone for Salaat or a Lecture.
- 2) When a woman goes for Salaat with Jamaa'at or to a Lecture gathering, the gazes of strange men will fall on her, and there is a fear that an illicit relationship may develop.
- 3) The gaze of the woman may fall upon strange men and there is a possibility that she may become emotionally affected and the evil consequences can be disastrous.

The Prohibition of Women Attending Gatherings and Public Lectures

These are three (3) possibilities. The first possibility cannot be discounted if separate accommodation is arranged for women at lecture gatherings, because Fitnah is a necessary consequence of the emergence from the home. In fact, the remedy, if there exists one, is that from the time a woman emerges from the home until she returns, a reliable (mahram) male accompanies her and remains with her to observe ALL her movements; and it is evident that no one can do this. And there cannot be such total supervision over all women who will emerge if permission is granted for Salaat and Lectures. And it is for this reason that the Fuqahaa have prohibited the attendance of women.

Their focus was on this very possibility. The condition of women is conducive to these possibilities. And in the narration of Hadhrat ‘Aaeesah (radhiyallaahu ‘anhaa) the words **ماحدث النساء** (i.e. the condition/actions which women have adopted, also emphasise this point.

Also in the narration (Aboo Dawood Page 84, Vol 1) **فيئخذنه دخل** (i.e. they will falsify/corrupt the matter) the object is this, that if women are permitted to emerge from their homes, then they will use this as an excuse; and behind this cover they will fulfil all their desires. Otherwise, if this possibility was not considered by the Fuqahaa, then the matter would be all too simple for them, that in the Masaajid a separate arrangement would have been made (with Purdah) for women, and the Fuqahaa would not have prohibited the attendance of women at the Masaajid and Lecture gatherings, but no Faqeeh (Islaamic Jurist) has

The Prohibition of Women Attending Gatherings and Public Lectures

written this alternative in any kitaab, viz., to provide separate accommodation for women in the Masaajid or allow them to attend the Jamaa'at Salaat.

This is extremely evident that they (Fuqahaa) have understood the **emergence** of women as the vehicle of Fasaad, and have thus prohibited the **emergence** from the home. And for this reason most Fuqahaa have in their texts, at this juncture, used the word "**Khorooj**" (emergence) to explain this Mas-alah.

The undermentioned Hadeeth further emphasises the subject matter (under discussion),

Hadhrat Ibn Mas'ood (radhiyallaahu 'anhu) reported that Nabee (Sallallaahu 'Alayhi Wasallam) said,

"A woman is (an object of) concealment; whenever she leaves the home, shaytaan surreptitiously pursues her (lies in wait)."

(Tirmidhi)

In this Hadeeth Rasoolullaah (Sallallaahu 'Alayhi Wasallam) has clearly indicated that the emergence of a woman from her home is an avenue for Fitnah, and that the shaytaan surreptitiously pursues her, so that he may mislead her to some undesirable place, or that he may mislead some man to be attracted to this woman, and Fitnah will spread here from.

The Prohibition of Women Attending Gatherings and Public Lectures

Reflect, once again on the Hadeeth reported in “*Bahrur Ra’iq*”, which we have mentioned earlier, wherein Nabee (Sallallaahu ‘Alayhi Wasallam) said that a woman’s Salaat is best which is read in the innermost corner of her house compared to her Salaat in her courtyard, and that Salaat read in her courtyard is better than Salaat in the Masjid. Why is this..?

Only for this reason, that a woman in her home, with the best concealment and peace of mind, to whatever degree further she remains (concealed), that much further is she from Fitnah. It is for this reason that Nabee (Sallallaahu ‘Alayhi Wasallam) said, “*their (women’s) homes are best for them.*” Hence, it is established that the emergence of women from their homes is a cause of Fitnah.

It is for this reason that to make Purdah arrangements at Lecture gatherings is of no benefit, and there will be no effect by it being made permissible.

Otherwise it will then become incumbent to make separate arrangements in the Masaajid, for women to attend the Salaat and join in the Jamaa’at (congregation), and permission will have to be granted for this as well, as a matter of priority, and this is not established from any kitaab.

Now, let us examine the next possibility; that is of strange men looking at women. Although this possibility appears to be removed if separate arrangements are made for women at Lecture gatherings, however, when one considers the reality of

The Prohibition of Women Attending Gatherings and Public Lectures

the situation, one knows full well that the purdah facilities at Lecture gatherings also do not remove this possibility. Many such careless opportunities arise when the gazes of strange men fall on the women. And those who participate in these types of gatherings will bear testimony to this fact.

Even if we accept that the purdah facilities at Lecture gatherings are such that they prevent the gazes of strange men falling on women, then the possibility of women's gazes falling on strange men is certainly not removed in such instances. The women from behind the purdah peep at and observe all the people at the gathering. And this 'sickness' is common amongst women of today; probably two to four women in a generation are exceptions to this rule, although this estimate may also be too high.

Hence this avenue of Fitnah is not in any way removed if separate accommodation is arranged for women at Lectures. In fact, this type of purdah in reality provides an ideal opportunity for women to gaze and peep at strange men. This fact cannot be refuted by any level-headed, just believer.

This should be remembered that just as it is Haraam for a man to gaze at a strange woman, similarly it is Haraam for women to gaze at strange men.

For this reason it is stated in the following Hadeeth,

The Prohibition of Women Attending Gatherings and Public Lectures

Hadhrat Umm-e-Salmah (radhiyallaahu ‘anhaa) reports that she and Hadhrat Maymoonah (radhiyallaahu ‘anhaa) were in Rasoolullaah’s (Sallallaahu ‘Alayhi Wasallam) company when Hadhrat Abdullah Ibn Maktoom (radhiyallaahu ‘anhu) a blind Sahaabi, came to visit Nabee (Sallallaahu ‘Alayhi Wasallam).

Nabee (Sallallaahu ‘Alayhi Wasallam) said to his wives,

“Adopt purdah (i.e. conceal yourselves).”

Umm-e-Salmah (radhiyallaahu ‘anhaa) says,

“I said, ‘Oh Rasoolullaah (Sallallaahu ‘Alayhi Wasallam), he is blind, and cannot see us.’”

Nabee (Sallallaahu ‘Alayhi Wasallam) replied,

“Are the two of you also blind, can you not see him..?” (Ahmad, Tirmidhi, Aboo Dawood, Mishkaat)

This Hadeeth clearly demonstrates that it is Haraam for women to look at strange men. That is why Nabee (Sallallaahu ‘Alayhi Wasallam) gave his two wives the order to make purdah.

“It was the method of the Sahaabah-e-Kiraam (radhiyallaahu ‘anhum) that they concealed the holes and gaps in the walls of their homes, so that their women-folk were not able to peep at strange men.

The Prohibition of Women Attending Gatherings and Public Lectures

Hadhrat Mu'aaz (radhiyallaahu 'anhu) once saw his wife peeping through a hole in the wall, and he admonished her. Therefore it is appropriate that a man do this, and that he prevents his women-folk from carrying out such undesirable actions."

(Majaalisul Abraar, Page 563)

Hence, this much is very clearly illustrated that the "purdah" facilities at Lecture gatherings etc., are of no benefit. And this customary "purdah", which is only in name, definitely does not remove the possibility of Fitnah. Especially if we consider the first possibility of Fitnah (i.e. the emergence from the home) then most certainly this (i.e. purdah facilities) do not even have any bearing (if the first possibility is removed) because the primary and principal cause (of Fitnah) is the emergence from the homes.

The second possibility (i.e. of men seeing the women) is also not removed if separate accommodation is made for women due to negligence and incautiousness.

And the third possibility (i.e. women seeing the men) is most certainly not removed by separate facilities, taking into consideration the present condition and habits of women.

Now, one should be objective and just, and consider exactly what the effects would be if permission is granted (for separate

The Prohibition of Women Attending Gatherings and Public Lectures

accommodation for the ladies)? At this juncture we should also consider the following: that why are women called to, and separate accommodation arranged for them at, Lecture gatherings..?

Special arrangements are being made for women to attend Lecture gatherings, whilst no arrangement is made for them to join the Jamaa'at Salaat at the Masaajid — is there any reason for this..?

If we set aside the intentions of the lecturer/speaker (i.e. we assume he has good intentions), then it will be a matter of giving preference and priority to the one over the other; that Lectures hold preference over Jamaa'at Salaat, then the concept or notion is completely spurious and false.

And if we consider the intentions of the speaker, that by allowing women he would be benefitting more in that his desires of accumulating more wealth (i.e. by donations, fees, etc.) will be more speedily achieved, then this would be another reason to add to those already outlined above, which denote the impermissibility of women attending Lecture gatherings.

Answer to Question 3

Does the husband have the right to prevent die wife from attending Lecture gatherings or not...?

The Prohibition of Women Attending Gatherings and Public Lectures

The answer to this question is that in the foregoing discussion, this much was established, that it is **not permissible** for women to attend Lecture gatherings. Hence, the husband has, as a matter of priority, the right to prevent his wife from attending.

The husband has the right, owing to the rulings of the Jurists of Islaam, to prevent his wife leaving the house even to enquire about necessary Masaa-il, on condition that he enquires from the ‘Ulamaa (what she needs to know), and informs her. And if the husband does not enquire about the relevant Masaa-il himself, then **ONLY** in matters of **EXTREME URGENCY**, when the occasion arises, can the wife leave the home and

enquire regarding the need in question, provided of course that her enquiry be of a necessary nature.

The rulings of the jurists follow hereunder,

“The husband has this right, that he prevents his wife from attending gatherings of Knowledge, unless such an occasion arises (where she needs a ruling (Mas-alah) and her husband does not get it for her (i.e. If the need is immediate and the husband is neither available nor does he make an effort to ask an ‘Aalim), under such circumstances she may leave the house to enquire from a learned person.”

(Raddul Mukhtaar, Page 683, Vol 2)

The Prohibition of Women Attending Gatherings and Public Lectures

*“If no **URGENT NEED** arises and the wife needs to know about Wudhu or Salaat etc. and she wants to go out of the house to enquire regarding this, then the husband has the right to prevent her, provided that he knows the Mas-alah and shows her (or he enquires from an ‘Aalim and informs her).”* (Raddul Mukhtaar, Page 683, Vol 2)

*“Unless, an urgent need arises where a woman finds it **IMPERATIVE** to leave the house in order to enquire about it, it is **NOT PERMISSIBLE** to leave the house.*

And if she leaves the house without the husband's permission, then all the angels in the skies, and also all objects she passes by, except mankind and jinn, curse her.”

‘Allaamah Ibn Humaam (rahmatullaahi ‘alayh), author of “Fathul Qadeer”, states that on those occasions when a woman is allowed to leave the home (strictly Shar’ee reason), then too it should be done in such a manner that she adopts no beautification or fanciness, and emerges from her house in such a condition that no man even desires to look at her nor is his heart inclined towards her.”

(Majaalisul Abraar, Page 563)

(Also refer to Appendix 1 and 2)

The Prohibition of Women Attending Gatherings and Public Lectures

Hence, from the foregoing, this much is established that the husband holds the right to prevent his wife from attending Lecture gatherings, since it is **NOT PERMISSIBLE** for a woman to attend Lecture gatherings etc. in the rust place, and it is his **OBLIGATORY DUTY** to prevent her from impermissible and undesirable acts. (**ALLAAH** Knows Best)

SUPPLEMENTARY

SOLUTION - THOSE LECTURES WOMEN CAN ATTEND

If anyone has a doubt that since it is **NOT PERMISSIBLE** for women to attend Lecture gatherings then the doors of lectures, advice and counsel are closed for them, then the reply to these doubts is that the doors of lectures, advices and counsel are still open for women; they are not closed. However, the condition is that it is done in conformity with the Sharee'ah. The correct method is that a pious 'Aalim is called to the home and he delivers a talk. However, this condition is necessary, that the women present are only of that household, or they may be from homes very close by, so much so that their leaving their homes is as though they have not even left their immediate surroundings (this is possible where a few homes are in one yard, or neighbours have interlinking entrances). Another condition is that only the men from that household are present, and no other strange men should be present. And also the talk

The Prohibition of Women Attending Gatherings and Public Lectures

should only comprise of Qur-aan, Hadeeth, the lives of Pious Predecessors and small true stories. No false narrations should be related. The intention of the lecturer should be to educate (the listeners) and to give advice and counsel. The object of the listeners should also be to acquire knowledge thereby obtaining the blessings and advices of ALLAAH Ta'aalaa and Rasoolullaah (Sallallaahu 'Alayhi Wasallam).

Hence, for women to listen to these types of Lectures and for lecturers to give such Lectures are permissible.

However, one should keep in mind that it has become common these days to hold Lectures in homes. And many women hold Lecture gatherings which have become customary. At the customary gatherings such careless actions occur which are **NOT PERMISSIBLE** in the Sharee'ah. Firstly, the object of holding these gatherings is only to fulfil a custom. Secondly, women come from far off places to these gatherings, which are at times so distant that it necessitates the impermissibility of their emergence, because the dangers attached to their emergence becomes a reality. Hence, the ruling regarding these Lectures will be the same as that regarding all Lecture gatherings for women which were outlined above.

To hold a lecture specially for women is established from the Hadeeth stated below,

The Prohibition of Women Attending Gatherings and Public Lectures

Hadhrat Aboo Sa'eed Khudri (radhiyallaahu 'anhu) reports that the women said to Nabee (Sallallaahu 'Alayhi Wasallam),

“The men have the advantage over us.” (in that they are blessed with Nabee's (Sallallaahu 'Alayhi Wasallam) lectures, advices and counsel).

They requested that Nabee (Sallallaahu 'Alayhi Wasallam) also spare a day for them. Thus Rasoolullaah (Sallallaahu 'Alayhi Wasallam) promised them a certain day in which he went and advised them.

(Bukhaari)

In another narration, where Sahl bin Abi Saleh reports from his father, who in turn reports from Hadhrat Aboo Hurairah (radhiyallaahu 'anhu) that Nabee (Sallallaahu 'Alayhi Wasallam) said that the place of your appointment (i.e. lecture) is the house of a certain Sahaabiyah (radhiyallaahu 'anhaa).

(Fathul Baari)

From this Hadeeth some pertinent issues come to the fore,

- 1) Firstly, notwithstanding the fact that the women (in Rasoolullaah's (Sallallaahu 'Alayhi Wasallam) era) used to participate in these Salaat with congregation, yet they were not present when Nabee (Sallallaahu 'Alayhi Wasallam) used to advise and lecture to the Sahaahab-e-

The Prohibition of Women Attending Gatherings and Public Lectures

Kiraam (radhiyallaahu ‘anhum), They therefore requested a separate date and venue specially for themselves, because they were not present when Nabee (Sallallaahu ‘Alayhi Wasallam) addressed the Sahaabah (radhiyallaahu ‘anhum).

(Translator's Note - Today the situation is different. Whilst Women are prohibited from coming for Jamaa’at Salaat, they are not only allowed but even encouraged to attend Lectures at Madrasah halls and residences situated far from their homes, rendering their emergence therefrom impermissible).

- 2) Secondly, a pious, ALLAAH-Fearing ‘Aalim should address the women (from behind a screen, fully observing the Shar’ee requirements of Hijaab); this is permissible. This is a Shar’ee requisite which Nabee (Sallallaahu ‘Alayhi Wasallam) himself demonstrated.
- 3) Thirdly, Nabee (Sallallaahu ‘Alayhi Wasallam) lectured to the women in a house — further impressing the point that even permissible lectures to women should NOT be delivered in halls and other public venues. Hence if the gatherings of women are free from all these (Shar’ee undesirable) acts, which are outlined above, and the women request a lecture, then there is no harm if a pious ‘Aalim goes and addresses them.

And **ALLAAH** Ta'aalaa Knows Best)

THE ISLAAMIC GARB FOR WOMEN

APPENDIX 1

ALLAAH Ta'aalaa says in the Qur-aan Shareef,

“O Nabee ! (Sallallaahu ‘Alayhi Wasallam) say to your wives, your daughters and to the women of the Mu’mineen that they draw over them their ‘Jalabeeb’ (outer cloaks or burqaahs). That (i.e. covering themselves with Jalabeeb) is the least (minimum requirement which they should adopt) so that they be recognised and not be molested (by shameless people of loose morals).”

(Soorah Ahzaab — Aayat 59)

The word ‘Jalabeeb’ which appears in the Aayat is the plural of the word ‘Jilbaab’. Hadhrat Ibn Abbas (radhiyallaahu ‘anhu) says that a ‘Jilbaab’ is such a garment which covers the ENTIRE body.

(Tafseer

Roohul Ma’aani, page 88, Vol 22)

The word ‘Khimaar’ which appears in another Aayat refers to the scarf/head covering which is generally worn and is for daily use, but when there is a need for the woman to emerge from the home then it is NECESSARY for her to don the ‘Jilbaab’.

The Prohibition of Women Attending Gtherings and Public Lectures

Hadhrat Ibn ‘Abbaas (radhiyallaahu ‘anhu) further states, “*The women MUST COVER THEIR FACES and heads with their ‘Jilbaabs’ and leave only ONE EYE EXPOSED (uncovered).*”(Ibid)

Hadhrat Aboo ‘Ubaida Salmaani (rahmatullaahi ‘alayh) was asked by Muhammad Ibn Sireen (rahmatullaahi ‘alayh) regarding this Aayat, then Hadhrat Salmaani demonstrated (as a means of explanation) by covering his head and face with his shawl and he left his left eye exposed.

(Tafseer Roohul Ma’aani, page 89, Vol 22, Tafseerul Mazhari, page 252, Vol 10, Urdu, Tafseer Mawaahibur Rahman, Page 113, Vol 5)

Hadhrat Maulana Shabbeer ‘Uthmaani (rahmatullaahi ‘alayh) says that it has been narrated that, when this Aayat was revealed, the Muslim women used to cover their faces and heads and they used to emerge from their homes in such a way that only the one eye remained exposed.

(Fawaahid-e- ‘Uthmaani, Page 568)

It is reported in ‘Ihya-ul-‘Uloom’, “*The women during the time of Nabee (Sallallaahu ‘Alayhi Wasallam) and the Sahaabah (radhiyallaahu ‘anhum) used to emerge from their homes*

The Prohibition of Women Attending Gatherings and Public Lectures

donning Niqaabs.” (SEE APPENDIX 2).

(Ihya-ul-‘Uloom, Page 48, Vol .2)

It is stated in ‘Ahkaamul Qur-aan’, “*This Aayat proves that it is INCUMBENT upon women that they conceal their faces from strange men.*”

(Ahkaamul Qur-aan, Page 458, Vol 3)

**(The above is an excerpt from Fataawaa-e-Raheemiyyah,
Vol 4)**

THE RAG APPENDIX 2

The rag which partially covers the face of a woman leaving (both) the eyes exposed is NOT A SHAR’EE NIQAAB. The design of such a rag is the opposite of the Shar’ee Niqaab. The rag is designed to attract the lustful gazes of males, while the Shar’ee Niqaab has the opposite effect. It is better to leave the face uncovered than partially covering it with a rag designed to attract attention. The females' eyes exercise a strong influence on males. This fact is well-known to women using this so-called Niqaab ostensibly as a purdah item.

The cunning woman who uses this devious method should understand that she cannot hoodwink anyone by this gimmick. She should not seek to advertise her contention of purdah. On

The Prohibition of Women Attending Gatherings and Public Lectures

the other hand, a genuinely stupid woman dense in the mind should understand that this type of rag which exposes (both) the eyes is **NOT PERMISSIBLE**. She should in spite of her stupidity not permit herself to be beguiled by sly women who desire to put across the idea that they are in purdah, when in reality they have ulterior motives.

May **ALLAAH Ta'aalaa** save us from this evil lurking in our **Nafs**. (*Majlis, Vol 12 No 2*)

(**NOTE** - The correct Hijaab for a woman as explained in the previous page is for her to wear a long 'cloak' which covers her from head to toe, leaving only **ONE EYE** slightly exposed, in an obscure manner, allowing her to barely see her way around, and not so that others can even make out that her eye is uncovered. It should be kept in mind that a woman who emerges, does so **PURELY OUT OF NECESSITY**, hence, she should execute her need as soon as possible and return home.)

It is stated in the kitaab, 'Ahkaamun Nisaa',

*“A woman should save herself as far as possible from emerging from her home. If she is forced to emerge, out of necessity, then she may do so with her **HUSBAND’S CONSENT**.*

She should emerge in a shabby appearance, and she must walk in quiet isolated places, NOT in public roads, NOR

The Prohibition of Women Attending Gatherings and Public Lectures

in BAZAARS. She should take precaution that her voice is not heard. She should walk on the side and not in the centre.”

(Ahkaamun Nisaa, page 39 — Ibn Jauzee)

GIRLS' MADRASAHS APPENDIX 3

In this belated age, far from the First Light of Islaam and in proximity to Aakhirah, the establishment of girls' Madrasahs has become fashionable in the Muslim community. Without regard for the calamitous consequences of this new development, Muslims are blindly proceeding along the path of deviation. The very sad aspect of this grievous trend of girls' Madrasahs is the fact that 'Ulamaa are spearheading it. Even sincere 'Ulamaa having the interests of Muslims at heart have fallen victim to the onslaught of western liberal influences. There is no gainsaying that girls' Madrasahs are the fruits of western thinking which has been given the outward appearance of an Islaamic colour. But, with due respects to the 'Ulamaa, we must aver that they have confronted OE issue with extreme short-sightedness. In the light of the explanation proffered by Mufti Kifaayatullaah (rahmatullaahi 'alayh) regarding the emergence of women from their homes, the establishment of girls' Madrasahs, manned by male Ustaadhs, is fraught with grave dangers, paving the way to morally catastrophic consequences. Our pious Akaabireen have discouraged us from

The Prohibition of Women Attending Gatherings and Public Lectures

sending out baaligh daughters to public institutions even for the acquisition of Deeni Taleem due to the factor of Fitnah. They should be taught Deeni ‘Ilm in unostentatious surroundings without any publicity.

The home environment is the best venue for teaching baaligh girls. Hadhrat Hakeemul Ummah Maulana Ashraf ‘Ali Thanwi (rahmatullaahi ‘alayh) made the following pertinent and thought-provoking observation regarding girls’ schools and girls’ Madrasahs,

“One evil which has become widespread in the present time is the establishment of girls’ schools and public Madrasahs. Girls of a variety of social backgrounds and of different outlook and ideas gather daily in these institutions. Even if the teachers happen to be Muslims and transport to the institution is in strict purdah conditions and even if strict purdah is enforced at the institution, experience has established that at these institutions there occur an accumulation of such factors which have a very bad effect on the character of the girls. This companionship (at the schools) often leads to ruin of morality and chastity. If the Ustaani (female teacher) happens to be liberal-minded and a schemer, the situation will be even worse. These are some of the banns (of these institutions).

The Prohibition of Women Attending Gatherings and Public Lectures

The best and the safest way for girls' education is the way which has come down to us from bygone times. A couple of girls should gather in the vicinity of their homes or at their relatives where an uprighteous female teacher may teach them.

If possible an Ustaani teaching without accepting a wage will prove highly beneficial (for the Ta'leem of the girls). There is greater Barkat in this. However, if this is not possible, then there is nothing wrong if a wage is paid. Deeni kitaabs should be taught to the girls in simple language. Such kitaabs which cover all the departments of the Deen should be taught. Presently, 'Beheshti Zewar' is most suitable for this purpose in my opinion. The ten parts of this kitaab will suffice....."

"To educate females through the medium of schools is a fatal poison. I also do not approve of girls' Madrasahs even if it operates under the patronage of an 'Aalim. On the basis of experience I say - Never, never embark on it. If you do not heed my advice, you will regret afterwards. Abandon the schools and Madrasahs and teach the females at home."

“The programme for study of adult females consists of two ways,

- a) If at home any male (father, husband, brother, son, etc.) who is versed in Islaamic knowledge, should daily and at

The Prohibition of Women Attending Gatherings and Public Lectures

fixed tunes conduct a class for the ladies of the house. The same kitaabs prescribed for men (especially Beheshti Zewar) should be taught to ladies at home. These books should be taught to them several times over.

- b) Occasionally ask some pious ‘Aalim who is steadfast on the Sunnah to call at home and lecture to the ladies. (Such lectures will be from behind a screen, fully observing all Shar’ee requirements of purdah). This method is wonderfully efficacious in ingraining the Deen into the hearts of females.”

**Hadhrat Hakeemul Ummah Hadhrat Maulana Ashraf ‘Ali
Thanwi**

(rahmatullaahi ‘alayh)



THE FEMALE VOICE

ALLAAH Ta’aalaa says to the noble wives of Rasoolullaah (Sallallaahu ‘Alayhi Wasallam),

“Do not speak in soft (alluring) tones (with men), for then, he in whose heart there is a disease will lust.”

(Soorah Ahzaab, Aayat 33)

The Prohibition of Women Attending Gatherings and Public Lectures

The female voice possesses the ability to incite passion in man. In the libertine culture of the West this ability is even cultivated and intensified under tuition. ALLAAH Ta'aalaa, the Creator, being fully aware of the propensities of all things He has created, commands that women exercise Hijaab on even their

voices and not speak to men - when there is a need to speak - in soft and tender tones. Such alluring speech as modern women demonstrate, is intended to attract man and incite in him passion.

This too is an introduction to zinaa (fornication). Rasoolullaah (Sallallaahu 'Alayhi Wasallam) said,

“And, the tongue — its zinaa (fornication) is speech (with lust).” (Muslim)

Therefore, speech with ghair mahaareem too is a form of fornication in Islaam. Such speech has been described as zinaa because it is a stepping stone towards zinaa.

The capacity of the woman's voice to incite passion in the heart of men is expressly stated in the above-cited Aayat. ALLAAH Ta'aalaa states the reason for this prohibition as,

“....for then, he in whose heart there lurks a disease will lust.”

On the basis of this Qur-aanic Aayat as well as other clear indications of the Sunnah, the Fuqahaa (Jurists) of Islaam have

The Prohibition of Women Attending Gatherings and Public Lectures

decreed that the female voice too is *satr* (to be concealed). It is therefore, not lawful for a woman to unnecessarily converse with men.

Like she is obliged to conceal her face and body from *ghair mahaareem* so too should she conceal her voice from them. *Shaami*, the authoritative Law Book of the *Sharee'ah*, states in this regard,

“And, her voice (too is salt) is the most authentic view.... In cases of necessity it is permissible to speak with women. If is not, however, permissible for her to raise her voice nor speak (to men) in tender tones, for this attracts men towards her and incites passion in them.”

The restrictions placed by the *Sharee'ah* on the female voice will be clear from the following examples,

- Women are not permitted to recite *Qir'aat* audibly in *Salaat*.
- Women are not permitted to rectify the *Imaam's* error by calling out “*Subhaan-ALLAAH*” as men are ordered to do.
- It is not permissible for women to say even “*Assalaamu 'Alaikum*” to *ghair mahram* males.
- Neither *Athaan* nor *Iqaamat* has been ordered for them. They are not allowed to recite *Talbiyah* (*Labbaik...*) aloud during *Hajj*.
(Islaamic Hijaab)

SOME AHAADDEETH ON PURDAH

- 1) *“When a woman applies perfume and passes by a gathering of men, she is like this and this (i.e. like an adulteress).”*
- 2) *“The gaze (at ghair mahrams) is a poisonous arrow among the arrows of iblees. He who restrains it (his straying gaze) for MY Fear, I shall exchange it for such solid Imaan, the sweetness of which he will experience in his heart.”*

- 3) *“A Dayyooth will not enter Jannat”.*

The Sahaabah asked,

“Who is a Dayyooth?”

Rasoolullaah (Sallallaahu ‘Alayhi Wasallam) said,

“A man who does not care who (i.e. men) visits his wife.”

- 4) *“Every eye is a fornicator.”*
- 5) *“The zinaa of the hand is to touch (a ghair mahram).”*

The Prohibition of Women Attending Gatherings and Public Lectures

- 6) *“It is better that a steel rod be plunged into your head than you touch a woman who is not lawful for you.”*
- 7) *“When a man is alone with a woman, the third one present is shaytaan.”*
- 8) *“Beware of visiting women (who are unlawful for you).”*
- 9) *“Women should not speak with men, except with a mahram.”*
- 10) *“It is not lawful for a woman who believes in ALLAAH and the Last Day to allow anyone entry into her husband’s home except with his permission. She should not go out of the house against his wishes, nor should she obey anyone in this regard.”*
- 11) *“Women may not emerge (from their homes) except when compelled to (by circumstances).”*